





Lord, will become "very great," in a day when others will acknowledge whose the Church is and will even ask to live under Zion's laws. (See D&C 105:31, 32.) The Lord permitted his prophet, John Taylor, to elaborate on this last verse in 1879:

"Those who will not take up their sword to fight against their neighbor must needs flee to Zion for safety. And they will come, saying, we do not know anything of the principles of your religion, but we perceive that you are an honest community; you administer justice and righteousness, and we want to live with you and receive the protection of your laws, but as for your religion we will talk about that some other time. Will we protect such people? Yes, all honorable men. When the people shall have torn to shreds the Constitution of the United States, the Elders of Israel will be found holding it up to the nations of the earth and proclaiming liberty and equal rights to all men, and extending the hand of fellowship to the oppressed of all nations. This is part of the programme, and as long as we do what is right and fear God he will help us and stand by us under all circumstances." (*Deseret News Weekly*, 28 Jan. 1880, 28:818; see also D&C 45:68-69.)

How much is below the surface of still other scriptures in that revelatory book can be gauged by this one example!

One cannot read without awe the several references to Enoch and his city *and the indicated parallels* between that earlier people and Lord's people in the last days—such as the forecast that some will say of *modern Zion*, "Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand." (D&C 45:70) These words are among many dramatic prophecies, the full measure of which we are not now prepared to take.

How marvelously tender to have Christ, who hung from the cross by weary, bleeding arms, say to us about our duty to others who falter: "Lift up the hands which hang down, and strengthen the feeble knees." (D&C 81:5)

We see Perfection portrayed in the pages of the Doctrine and Covenants—but it is an entreating and pleading Perfection. On some occasions it is a commanding Perfection: "For I, the Almighty, have laid my hands upon the nations, to scourge them for their wickedness." (D&C 84:96) At other times it is a commending Perfection: the same Jesus who centuries ago praised the centurion for his great faith (see Luke 7:6-10), now says of Hyrum Smith, "I, the Lord, love him because of the integrity of his heart." (D&C 124:15)

The Savior's standards illuminate all pages. One of the Ten Commandments in its original form said, "Thou shalt not commit adultery." (Exod. 20:14) Incorporated within the Doctrine and Covenants, fittingly, is the added warning against mental adultery which Jesus first gave in his earthly ministry in the Holy Land: "And he that looketh upon a woman to lust after her shall deny the faith,

and shall not have the Spirit; and if he repents not he shall be cast out." (D&C 42:23)

There are needed caveats about the greedy poor and precious promises to those who know poverty but remain pure:

"Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men's goods, whose eyes are full of greediness, and who will not labor with your own hands!

"But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs." (D&C 56:17-18)

Alongside the many warnings from a loving Lord come words of divine commendation to Edward Partridge (in section 41), in which the Lord likens him to Nathaniel of old. Yet we see hope for us in our frailties, for after this high praise, the Lord gave Bishop Partridge a precise warning: "In this thing my servant Edward Partridge is not justified; nevertheless let him repent and he shall be forgiven." (D&C 50:39)

One cannot read Section 45, with its elaborations upon Matthew 24, and not appreciate the desire of the Lord that his disciples be informed concerning the events—both wonderful and terrible—which lie ahead.

There is the direct and glorious manifestation given to the Prophet Joseph Smith and Oliver Cowdery in the temple at Kirtland on 3 April 1836:

"The veil was taken from our minds, and the eyes of our understanding were opened.

"We saw the Lord standing upon the breastwork of the pulpit, before us; and under his feet was a paved work of pure gold, in color like amber.

"His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father." (D&C 110:1-4)

Indeed, to ponder the pages of the Doctrine and Covenants is to know that Joseph and Sidney spoke the truth when they wrote, "This is the testimony, last of all, which we give of him: That he lives!" (D&C 76:22)

The prayerful reader of this disclosing, divine volume of scripture will enlarge his testimony and draw even closer to the Savior than he has ever been before! As when contemplating the heavens we see God "moving in his majesty and power" (D&C 88:47), so in savoring these scriptures we hear God teaching, pleading, correcting, and informing us—"in his majesty and power." □